Numb. CXXXV

The GUARDIAN.

——meâ
Virtute me involvo—— Hor.

Saturday, Auguſt 15. 1713.

A Good Conſcience is to the Soul what Health is to the Body: It preſerves a conſtant Eaſe and Serenity within us, and more than countervails all the Calamities and Afflictions which can poſſibly befall us. I know nothing ſo hard for a generous Mind to get over as Calumny and Reproach, and cannot find any Method of quieting the Soul under them, beſides this ſingle one, of our being conſcious to our ſelves that we do not deſerve them.

I have been always mightily pleaſed with that Paſſage in *Don Quixote*, where the fantaſtical Knight is repreſented as loading a Gentleman of good Senſe with Praiſes and Elogiums. Upon which the Gentleman makes this Reflection to himſelf: How grateful is Praiſe to Human Nature! I cannot forbear being ſecretly pleaſed with the Commendations I receive, tho' I am ſenſible 'tis a Mad-man beſtows them on me. In the ſame manner, tho' we are often ſure that the Cenſures which are paſſed upon us are uttered by thoſe who know nothing of us, and have neither Means nor Abilities to form a right Judgment of us, we cannot forbear being grieved at what they ſay.

In order to heal this Infirmity, which is ſo natural to the beſt and wiſeſt of Men, I have taken a particular Pleaſure in obſerving the Conduct of the old Philoſophers, how they bore themſelves up againſt the Malice and Detraction of their Enemies.

The way to ſilence Calumny, ſays *Bias*, is to be always exerciſed in ſuch Things as are Praiſe-worthy. *Socrates*, after having received Sentence, told his Friends, that he had always accuſtomed himſelf to regard Truth and not Cenſure, and that he was not troubled at his Condemnation becauſe he knew himſelf free from Guilt. It was in the ſame Spirit that he heard the Accuſations of his two great Adverſaries, who had uttered againſt him the moſt virulent Reproaches. *Anytus* and *Melitus*, ſays he, may procure Sentence againſt me, but they cannot hurt me. This Divine Philoſopher was ſo well fortified in his own Innocence, that he neglected all the Impotence of evil Tongues which were engaged in his Deſtruction. This was properly the Support of a good Conſcience, that contradicted the Reports which had been raiſed againſt him, and cleared him to himſelf.

Others of the Philoſophers rather choſe to retort the Injury, by a ſmart Reply, than thus to diſcard it with reſpect to themſelves. They ſhew that it ſtung them, tho', at the ſame time, they had the Addreſs to make their Aggreſſors ſuffer with them. Of this kind was *Ariſtotle*'s Reply to one who purſued him with long and bitter Invectives. You, ſays he, who are uſed to ſuffer Reproaches, utter them with Delight; I, who have not been uſed to utter them, take no Pleaſure in hearing them. *Diogenes* was ſtill more ſevere on one who ſpoke ill of him: No Body will believe you when you ſpeak ill of me, any more than they would believe me ſhould I ſpeak well of you.

In theſe, and many other Inſtances I could produce, the Bitterneſs of the Anſwer ſufficiently teſtifies the Uneaſineſs of Mind the Perſon was under who made it. I wou'd rather adviſe my Reader, if he has not in this caſe the ſecret Conſolation that he deſerves no ſuch Reproaches as are caſt upon him, to follow the Advice of *Epictetus*. If any one ſpeaks ill of thee, conſider whether he has Truth on his ſide; and if ſo, reform thy ſelf that his Cenſures may not affect thee. When *Anaximander* was told, that the very Boys laught at his Singing; Ay, ſays he? then I muſt learn to Sing better. But of all the Sayings of Philoſophers which I have gathered together for my own Uſe on this Occaſion, there are none which carry in them more Candour and good Senſe than the two following ones of *Plato*. Being told that he had many Enemies who ſpoke ill of him, 'Tis no matter, ſaid he, I'll live ſo that none ſhall believe 'em. Hearing at another time, that an Intimate Friend of his had ſpoken detractingly of him; I am ſure he would not do it, ſays he, if he had not ſome Reaſon for it. This is the ſureſt, as well as the nobleſt way of drawing the Sting out of a Reproach, and the true

method of preparing a Man for that great and only Relief against the Pains of Calumny, *a Good Conscience.*

I designed in this Essay, to show, that there is no Happiness wanting to him who is possest of this excellent Frame of Mind, and that no Person can be miserable who is in the Enjoyment of it; but I find this Subject so well treated in one of Dr. *South's* Sermons, that I shall fill this *Saturday's* Paper with a Passage of it, which cannot but make the Man's Heart burn within him, who reads it with due Attention.

That admirable Author, having shown the Virtue of a Good Conscience in supporting a Man under the greatest Tryals and Difficulties of Life, concludes with representing its Force and Efficacy in the Hour of Death.

The Third and last Instance, in which above all others this Confidence towards God *does most eminently shew and exert it self; is at the* time of Death. *Which surely gives the grand Opportunity of trying both the* Strength *and* Worth *of every Principle. When a Man shall be just about to quit the Stage of this World, to put off his Mortality, and to deliver up his last Accounts to God; at which sad time his Memory shall serve him for little else, but to terrifie him with a frightful Review of his past Life, and his former Extravagancies strip'd of all their* Pleasure, *but retaining their* Guilt. *What is it then that can promise him a fair Passage into the other World, or a comfortable Appearance before his dreadful Judge when he is there? Not all the* Friends *and* Interests, *all the* Riches *and* Honours *under Heaven, can speak so much as a Word* for him, *or one Word of Comfort* to him *in that Condition; they may possibly Reproach, but they cannot Relieve him.*

No; at this disconsolate time, when the busie Tempter shall be more than usually apt to vex and trouble him, and the Pains of a dying Body to hinder and discompose him, and the Settlement of Worldly Affairs to disturb and confound him; and in a word, all things conspire to make his Sick Bed grievous and uneasie; Nothing can then stand up against all these Ruins, and speak Life in the midst of Death, *but a clear* Conscience.

And the Testimony of that shall make the Comforts of Heaven descend upon his weary Head, like a refreshing Dew, or Shower upon a parched Ground. It shall give him some lively Earnests, and secret Anticipations of his approaching Joy. It shall bid his Soul go out of the Body undauntedly, and lift up its Head with Confidence before Saints and Angels. Surely the Comfort, which it conveys at this Season, is something better than the Capacities of Mortality, mighty and unspeakable, and not to be understood till it comes to be felt.

And now, who would not quit all the Pleasures, *and* Trash *and* Trifles, *which are apt to captivate the Heart of Man, and pursue the greatest Rigors of Piety, and Austerities of a good Life, to purchase to himself such a Conscience, at* at the *Hour of Death, when all the Friendship in the World shall bid him* adieu, *and the whole Creation turn its Back upon him, shall dismiss the Soul, and close his Eyes with that blessed Sentence,* Well done thou good and faithful Servant, enter thou into the Joy of thy Lord?

ADVERTISEMENTS.

Just Published, with Her Majesty's Royal Privilege and Licence,

Proposals for Printing by Subscription a very fine Edition of all the Ancient Greek Poets, in three Vols. in Folio. This Work is prepared for the Press by Mr. Michael Maittaire from the best Editions, and will consist of 750 Sheets, or thereabouts, adorned with several beautiful Designs, Engraved by the best Hands. The Types, both Greek and Latin, with which this Work is to be Printed, are all cast New Abroad according to the Specimen. The Price of the three Vols. to Subscribers is five Guineas in Quires, viz. one Guinea in hand, two more upon Delivery of the first Vol. one Guinea more upon Delivery of the second Vol. and the last upon Delivery of the third Vol. Whoever Subscribes for six Books shall have a seventh gratis. There will be a small Number Printed upon a very fine Royal Paper according to the Specimen. The first Volume will certainly be delivered to the Subscribers within one Year from the time of Subscribing, and there will not be one Book more Printed than what are Subscribed for. The Undertakers are Jacob Tonson at Shakespear's Head over against Catherine-street in the Strand, and John Watts at the Printing-House in Bow street, Covent-Garden, where Subscriptions are taken in, and Proposals deliver'd out; as also by Mr. Vaillant in the Strand, Mr. Barns in Pall-Mall, Mr. Harding in St. Martin's-lane, Mr. Lewis in Russel-street, Covent-Garden, Mr. Browne at the Black Swan without Temple-bar, Mr. Lintott between the Two Temple-Gates in Fleet-street, Mr. Taylor at the Ship in Pater-noster-row, Mr. Clements at the Half-moon in St. Paul's Church-yard, Mr. Parker and Mr. Smith under the Royal Exchange, Mr. Round in Exchange-Ally, and most other Booksellers in Town and Country. The Sheets as Printed off will be seen from time to time at Mr. Tonson's Shop.

This Day is Publish'd,

A Sermon Preached at St. Mary's Church in Cambridge, July 21. 1713. at the Assizes held at Cambridge before the Right Honourable the Lord Chief Baron Ward and Mr. Justice Powis. Published at the Request of Mr. High Sheriff and the Gentlemen of the Grand Jury, by D. Waterland, M. A. and Fellow of St. Mary Magd. College in Cambridge. Printed for Ed. Jefferys in Cambridge, and Sold by James Knapton at the Crown in St. Paul's Church-yard, London.

There is lately invented very useful and exact portable Weighing Engines, the largest Sort of them not only readily shewing the Weight of any thing weighed thereby, from one Pound to two hundred Weight, but also at the same time shews immediately, by Inspection, what any Number of Pounds, under one hundred Weight, comes to from one Farthing to twenty Pound, per hundred. The least Sort are made to shew the Weight of any thing under forty or fifty Ounces, to the exactness of a Dram or Penny-weight both in Averdupois and Troy Weights, and are not only useful for all Tradesmen that buy and sell Commodities by the Great Weight, but also for other Persons and Families, whereby they may be readily satisfied both as to the just Weight and Price of any thing bought by them or their Servants; and by the largest of these Engines, which is but of the Weight of four or five Pounds, any Person under 200 Weight may easily and readily weigh themselves; and also several other Statical Experiments may be more expeditiously tried by them than by any other, which upon a View of the Engine will be very obvious to all Persons, and are to be Sold at Mr. Hickman's a Toy-shop over against the Greyhound Tavern in Fleet-street.

Lost, betwixt St. Mary Axe and Covent-Garden, on Thursday Night the 13th Instant, or supposed to be left in a Hackny Coach, a Plain Oval Gold Snuff-box, well made, Value of the Gold near twenty Pounds, If the Coachman, or whoever else this took it up, will bring it to Mr. Norman at his Chocolate-house in Bridges-street Covent-Garden, shall have 3 Guines Reward, or if offered to be Pawned or Sold, pray stop it, and give Notice to the aforesaid Place.

AT the Request of several Persons of Quality who came on Monday last to the Mathematical WATER THEATRE of the late Ingenious Mr. Winstanly when the House was full, the same will be performed again this Evening at 5 of the Clock viz. The curious Barrel will be made a Spring Garden, entertaining the Boxes and Pit with Cool Tankards, Sillabubs, Snow Water, Milk, Ale, Beer, Syllabubs, Cake and Cheese-cakes, Fruit and Flowers playing Water; and a very delightful Part will be added to the 3 Parts that are usually performed; there is Galatheus flight from Polypheme, and as she is carried in State by Neptune attended by many Figures all playing of Water, and some with Fire mingling with Water; then will be a great Tempest of Thunder and Lightning, and burning Flames rolling in great Cascades of Water, to the Expence of 300 Tuns extraordinary. Boxes 3 s. Pit 2 s. 6 d. First Gallery 1 s. 6 d. Upper Gallery 6 d. This is at the lower End of Piccadilly towards Hide Park, and is Shown for the Benefit of his Widow.

LONDON: Printed for *J. Tonson* in the *Strand*; and Sold by *A. Baldwin* in *Warwick-Lane*; where Advertisements are taken in. 1713.